

## National Anti-Slavery Standard.

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National Anti-Slavery Standard, New York."

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Pro-Slavery.

In the Department we give place to such extracts from the Pro-

Slavery Standard as we deem it necessary to publish, to illustrate

the character of the Standard, and the spirit of its champions and apolo-

gists.

AN ANTI-SLAVERY PREACHER ORDERED OFF.

From the Marshall (Texas) Republican, Sept. 3.

JACKSON, in this State, has recently been the scene of

considerable excitement, owing to the presence of one of

the ablest abolitionists connected with the Northern

branch of the Methodist Church, who, on taking the

oath of office, declared his opposition to the extension of

slavery, and his intention to preach the Gospel of freedom

to all men. A public meeting was held in

Dallas on the 12th ultimo, at which Col. J. M. Crockett

presided, and T. C. Hawpe acted as secretary.

The Chairman addressed the meeting, in a brief but

pointed manner, explanatory of the object of the

meeting; and after the explanatory declarations and evidence

of high respectability citizens of the county were heard,

on motion the following resolutions were adopted:

Resolved, That we, the undersigned, do hereby

declare our opposition to the extension of slavery, and our

intention to preach the Gospel of freedom to all men.

The meeting then adjourned sine die.

The resolutions were adopted with but one dissenting

voice. The reverend gentleman alluded to was present,

and heard the resolutions read. The *Herald* has

been informed that he is to be sent to the State

prison, and that he is to be kept there for a

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year, and that he is to be kept there for a

consequences of any law or regulation therein, be dis-

charged from such service or labor, but shall be delivered

up on claim of the party to whom such service or labor

may be due."

I have never yet found any one who was able to recon-

cile the proposed law with this provision of the Constitu-

tion. Until I do, I shall be disposed to stand by the

report.

There appears to be a class of persons who think that

he who defends a constitution defends all the badness

that is made of constitutional power; and that he who

concedes obedience to law declares himself in favor of bad

laws. It must be upon some such hypothesis as this that

the report in question can be construed as you appear to

construe it.

If the reporters are right, some member of the Con-

vention characterized this report as a defence of the Good

Scott decision. This delegate, I should hope in charity

never read the report, as nothing but ignorance of

its contents could shield him from wilful misrepresentation.

Those who care enough for my views to notice

what I have said and written in condemnation of what

I think the most outrageous opinion ever emanating from

so high a source will not be misled by any such

charges.

As I expect long to do battle in the Republican ranks,

I desire to resist all attempts to engraft upon its platform

any unconstitutional doctrine. The office of that party, as

I understand it, is to bring back the government to a

constitutional basis—not to subvert the Constitution.

Should the party ever be betrayed into a position of host-

ility to the Constitution, and resistance to the law, I

among the very smallest of the resistance would be the

withdrawal from its ranks of so humble an individual as its

official servant, A. S. DAVIS.

AN ENGLISHMAN APOLOGIZING FOR

SLAVERY.

New York, Sept. 3, 1859.

To the Editor of the *Anti-Slavery Standard*:

Believing as I do that your paper is conducted upon

the basis of the strictest impartiality, and that it is ever

open to give publicity to anything for the benefit of

society and the public good, and that a conservative doc-

trine is the sterling principle of your editorship, I induce

me to ask you to allow me a small space in it to say a

few words in relation to several articles that I have, with

sincerity and regret, read, since I arrived in this city on

business, in *The Tribune* and other abolition papers.

These are so replete with errors and falsehoods as regards

Southern slavery that I cannot, in justice to my own con-

science, and in justice to the contented and well-fed Southern

slaves, allow them to pass by me unnoticed. Any person

possessing common sense will easily discover that

most, if not all, of these incendiary articles emanate from

the pens of English aliens who have the impudence to

come here and assume the name of Englishmen, and to

assume the name of Englishmen, and to assume the name

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every truly progressive or reformatory movement—a

throughout the world, a consistent non-resistance, warmly

interested in the struggle for equal rights, without regard

to sex as well as complexion, and the advocate of uninter-

ested thought and inquiry concerning all religious dogmas

and speculations. The all-abounding spiritual phenomena

of the age also received his careful attention; and

where he felt satisfied of their authenticity, he was not

afraid to avow them to the satisfaction of all.

He derived much satisfaction, however, upon rational

evidence, which was to his own mind conclusive; for cre-

dential was no part of his nature.

Among the sterling band of philosophers, in the midst of a fiery

persecution, assembled in Philadelphia, in December,

1833, for the purpose of organizing the American Anti-

Slavery Society, was ERICSON, L. CARPENTER, and his

signature was prominently appended to the Declaration

of Sentiments which was adopted at that time. Of the

sixty-two persons who signed that famous instrument,

nearly one-third have ceased from their labors, and entered

into rest.

Our departed friend ever made us a welcome guest

under his hospitable roof. We shall miss his pleasant

greeting and his kind attention on visiting "the head-

quarters of the Commonwealth," but his magisterial and

his course by Mr. Davis. If Satan should appear on earth

as a lecturer, and stand on some horse block, and gather

an audience of the rough-scent of creation round about

him, he could not propound more infamous principles, with

more devilish hypocrisy and avarice of conscience and

philanthropy, than the whole of the practice

of the slave trade. For the brazen assumption of piety and

philanthropy, which assumes the whole of the practice

of the slave trade, is a more heinous crime than the

holding, the justification of the traffic in human beings,

both foreign and domestic, is unmatched. Mr. Davis car-

ries his religion into politics, and his politics are worthy

of his religion. But all the cant and slang of the most

illiterate conventicles are innocent and sacred before the

parade of Mr. Davis's piety regard for conscience, virtue,

humanity and the glory of God, in this debasing plea

for the boldest of human crimes.

As to God, it is purely out of regard to his sovereignty,

and in confirmation of his providence, and as to man, it is

evidently out of sheer benevolence, that he and his Southern

brethren take the charge of the slave population upon

themselves, to feed the hungry, to clothe the naked, to save

the soul, and to preserve a helpless race from being ex-

posed to the trials of freedom, "trials under which they

must generally succumb." It is indeed a wonderful exercise

of philosophy, which assumes the whole of the practice

of the slave trade, to keep them in the state of

bondage, and from ending their days in a mad-house!

Unparalleled benevolence! Amazing devotion to the

good of society! Disinterested love to a helpless, outcast,

black and wretched race! Condescending and self-denying

admission of a cursed and incompetent caste under a

more than parental discipline of tenderness and love,

reaching into the bosom of your own families, with

all the intimacy of such amalgamation, that you are fast

removing the reproach of the tincture of their skin, and

preparing thoroughly to obliterate the melancholy brand

of God's asserted curse upon them! Surely, heaven will

bless the endurance of such odious intimacy, for so noble

a purpose of practical benevolence, with such generous

disregard of all offence and reproach, the cost and

trouble. Heaven has commanded you to love the stran-

ger as yourselves, and your reward for such obedience is

eternal life.

Meantime, it is a duty which you owe to your ancestors,

to yourselves and to your posterity, to vindicate your bene-

volent domestic institutions from unjust reproach. Calum-

niated race of philanthropists! through evil report, and

through good report, the faithful missionaries of God!

It is indeed the duty of preachers like Jefferson Davis to

rebuke the impiety of man, and, by manifestation of the

truth, to lead him to the bosom of his own family, with

all the intimacy of such amalgamation, that you are fast

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